1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

323 has burned down, the coals are raked away from the center, the pot set right side up on the ground, and buried, inside and out, in coals. A small amount of brush is then set ablaze on top of this, presumably to create a draft. After baking all day and night, the pot may be removed next morning. Only one pot is fired at a time. These vessels are said never to have cracked in firing.

[252] Cornmeal mush is always the first thing cooked in the vessel. A ladle full is given to every comer, more being cooked in the same pot as the supply wanes, in the spirit of ascribing inexhaustibility to it. Pots are supported on three stones when cooking.

● [356] Sometimes the bottom burns when cooking so that fine cracks appear, although the vessel does not break. A sort of "alkaline clay,"[1] obtained from the creek bed, is smeared over the faulty spot, beyond which no further attention is required.

[439] Pottery is obtained from the Hopi for storage uses, but not for cooking.

[276] Clay pipes (*dmdl'hâ'u*) are made of material obtained from the creek bed. The bowl, 5 cm. high, is fitted with an arrow reed stem, 7.5 in. long, in one side. Cigarettes (*wdtamdkwl'dlpd*) are made of cornhusk, but not of reeds.

Skin Dressing

281 [462] A Havasupai man's sole specialized product is the tanned deerskin. It is strictly a sex-limited industry, the handling of the skin from flaying the carcass to the finished moccasin or woman's dress is man's work alone. It is also the chief article of trade, which is, on the whole, another male activity.[2] [439]

The fresh skin is stretched on the ground hair side down, with large stones on the neck, tail, and legs, and with smaller ones along the edges. After four or five days of drying in the sun it is as stiff as a board. If the skin contains much fat, it is dried in the shade, otherwise it will putrefy. The rawhide is sprinkled with water until it can be rolled into a loose cylinder, in which condition it can be stored for future use for as long as three or four months, by which time the insects will have gotten at it.

To dehair the rawhide, it is tied down in the creek to soak for a day and night. Dehairing commences with the dawn the next day, not because the sun would dry the hide, but because the process is laborious.

---

[1] Unidentified; the creek is heavily charged with lime salts.

[114] [2] Cushing observes that these people are famous among other Indians for their buckskins [(a), 553]. I fail to see any superiority over the products of neighbouring tribes, or those of other North American Indians represented in museum collections.

THE HAVASUPAI

fist are spread over this to a depth of about five inches. A fire is then built and allowed to burn until the wood is nearly consumed and the stones are red hot. Several men pound on the pile to reduce it to about ten inches below the surface of the ground. The women have the mescal piled around the pit conveniently at hand. The pit is divided in sections among several families; when the mescal is put in it, some plants are placed on edge to mark these divisions; the others are packed in betweeen. The mescal is covered with grass, canvas, or gunny sacks—and over the top a layer of wet sand is thrown. Forty-eight hours is the usual time required for roasting mescal. Occasionally some of it is dried and ground into a meal from which several dishes are prepared. 252

The fruit of the prickly pear cactus ripens in September and is gathered in great quantities. The fruit is broken off with tongs, rolled in the sand with a brush of twigs, and finally rubbed with a piece of cloth to remove the spines completely. Basketsful are carried home, the fruits opened and spread on arrow-weed mats to dry in the sun. 222 [251]

The fruit of the yucca ripens in September and is found in abundance on the land above the canyon. A layer of this is arranged on a bed of dry sticks, about three feet in diameter. The sticks are fired until the rind of the fruit is burned black, then it is removed, thrown into a pile, and sprinkled with water. The burned rind is removed and the seeds separated from the pulp. The pulp is spread to dry on a layer of grass or Mormon Tea sprigs. The dried yucca sheet is folded and stored. Pieces are broken off and eaten dry or they may be cooked. 222 252

The Havasupai women take pride in their hair, washing it weekly in a yucca suds—a soap substitute made from the roots of the narrow leaved yucca pounded into a pulpy mass and dried. After being thus washed, the hair is soft and glossy. 515 824

The Havasupi house *(hawa)* cannot be classed as either a wickiup or hogan. Some are built of willow brush, conical shaped like a tepee; others are constructed like a tent with horizontal ridge pole at the top and a few are built with straight brush walls and a flat roof covered with dirt and thatch. Floors are of dirt and are not treated in any way. The loose sand and trash that accumulates is swept back from the center of the house against the walls and after a time the structure appears to cover a slight depression. Saddles, hides, and other possessions are pushed into corners. Many of the belongings are stored in paper cartons and lug boxes. The cooking is done on a wood burning stove or open fireplace in the middle of the floor, the smoke escaping through a hole in the roof. Living in their remote canyon where everything has to be packed in on horses over a steep winding trail, the Havasupai have few modern household goods. 342 [354] [352] [354]

At night, blankets or small thin mattresses are spread on the ground to provide beds. In the morning, all the bedding is rolled like a cowboy's bed roll and piled along the wall. A few families own modern beds, but the ground is generally used. Beds are usually placed with the head to the east; in this position the sleeper will be free from troublesome dreams, will rest well, and arise refreshed. 513 [177]

Some years ago the government built for the Havasupai a number of two-room frame cottages, but the Havasupai would not give up their old ways. They stored their farm tools, melons, squash, and other supplies in the frame houses and continued to live in thatched houses close by. Today most of these houses are occupied by the Indians at least a part of the year, but some claim the government built houses are too hot in summer and too cold in winter. 177 342 648

The construction of these houses probably has had something to do with the diminishing custom of storing surplus food supplies in cavities in the rock high up on the canyon wall. In olden times each family had its own storage chamber which was sealed up with rocks and mud 343 423